

CATHOLIC • ACTION •

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April, 1947

THE UNITED NATIONS AND EMPLOYMENT

Rev. R. A. McGowan

THE COMPLETE CATHOLIC
IDENTIFICATION

SECULARISM AND THE SOCIAL ORDER

BISHOPS DISCUSS THE FAMILY

OUR LADY OF GOOD COUNSEL

RELIGIOUS LIBERTY UPHELD

*Good Friday —
A Legal Holiday*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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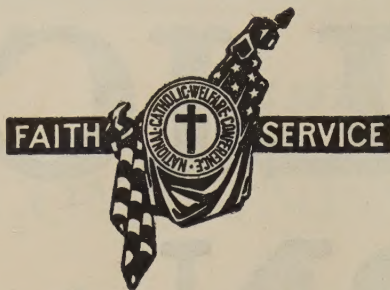


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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and nearest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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APRIL, 1947

Good Friday—A Legal Holiday

THAT our Nation should observe, with appropriate solemnity, the anniversary of great events recorded in Christian tradition should come as no surprise to no one. The Declaration of Independence and the Constitution are Christian in their conception of the human person and of civil liberty.

Good Friday, anniversary of the death of Christ, along with Christmas, anniversary of the birth of Christ, are among these great events. In a letter addressed to the Reverend Pastor of the Church of the Immaculate Conception in Washington, D. C., as Co-Chairman of the Three Hours Observance of Good Friday Committee in Washington, which is an interdenominational committee, Mr. Truman, President of the United States, has written:

"The Committee on Three Hours Observance of Good Friday in our National Capital is indeed to be commended for its work in continuing the solemn commemoration of the Passion and Death of the Savior.

"I hope that this event will become an annual event in the religious life of our Capital City and that this fine example may be followed throughout the Nation.

"The world in these latter years has learned many lessons which the mystery of sorrow teaches.

I trust, therefore, that the people of this Nation will participate actively in church services during the sacred period of Good Friday, meditating on the lessons taught by the Savior on this day and exemplifying by their daily lives those noble Christian virtues."

On February 17, Mr. Lansdale G. Sasscer of Maryland introduced in the House of Representatives a bill, H. R. 1981, which when enacted would declare Good Friday to be a legal holiday of the same character as the 1st day of January, the 22nd day of February, the 30th day of May, the 4th day of July, the first Monday of September, the 11th day of November, the fourth Thursday of November, and Christmas Day.

The horrors of a calamity such as the World War arouse the consciences of men and turn their thoughts in the direction of God, the Creator, and of Christ, the Redeemer. No day is more appropriate than Good Friday for reflection on the mistakes, the wrong judgments, the selfishness and the lack of charity which are among the causes that drive men into war. If the establishment of a truly Christian observance of the anniversary of the death of the Savior follows World War II as an atonement for the crimes which are the cause and the result of war, the war will not have been in vain.

THE UNITED NATIONS AND EMPLOYMENT

REV. R. A. MCGOWAN

AMONG the causes of World War II, you have to include the Depression of 1929-?. You have to give the Depression a high share of responsibility for the war. And now the prevention of another depression is the greatest single problem in keeping the peace next to how to prevent the actual outbreak of another war when some country threatens war.

The United Nations, very hesitantly, along with its effort to work out a way to prevent war when it threatens, but with some large degree of determination, is trying to prevent another depression. The UN is trying to do so through its Social and Economic Council and more particularly through the Economic and Employment Commission, certain other Commissions, the so-called Specialized Agencies and allied bodies and non-governmental organizations. What the UN, through its Social and Economic Council and its agencies, may do to prevent another depression may mean the difference between war and peace—an atomic war or an atomic peace. It is that important.

A world depression is itself a tragedy and a condition of war. A world depression means millions of people deprived of a chance to work. Deprived of work, they are deprived of a living and a creative work in life. They hunt around for some sure way of getting work and livelihood. Hunting around, in the still prevailing and traditional nationalism, they are tempted by demagogues, fantastic or otherwise, who promise that if only the prevailing nationalism is made thorough and complete in their countries the cure will be at hand. Some succumb.

One might even say that war since 1914 has been normal and is the standard sedative and blood-letting used to lessen unemployment and depression.

That Mussolini was thrust up in Italy in the depression after the last war is understandable. That Hitler was thrust up in Germany after the 1929 depression is also understandable. The underlying fact of depression excuses neither of them. But in large part it explains how they took control of their countries during unemployment in a world of secularism, nationalism and imperialism, of the internal failure of every country to develop the economic organization necessary to

handle its economic life, and of the same failure on the international scale.

The failure of the 20's was so deep as to bring on a depression at the end of the 20's. The failure of the 30's was so bad as to bring on a world war at the end of the 30's. Failures in the 40's can bring on a war at the end of the 40's or the early 50's which, with the atomic bomb, will be something like the end of the world and the Last Judgment. God now gives us a choice to do right or do wrong in ways that will either keep us living or all but completely destroy us.

Granting a change in our minds and our will to do something fairly decent, a great deal depends on getting the Social and Economic Council of the United Nations to do its part, along with its allied agencies and organizations, in preventing the recurrence of another depression. The Council cannot do the job all alone. For one thing each country, and above all the United States, the pivot country, has to do all it can at home to prevent a depression, since each country's way of handling things affects every other country. Yet, each country, the United States especially, has to work with the rest of the world in an organized way.

The inventions, the buying, the selling, the investments and the labor practices form a set of world-wide relations. And that is what the UN is most interested in. Interested in the home prosperity of each country, it is interested most of all in fitting the prosperity of each country into the prosperity of every other country so that the world will be prosperous.

The UN Social and Economic Council has a number of special commissions that deal directly or very closely with world employment. The Economic and Employment Commission advises the Social and Economic Council on employment and has set up sub-commissions on economic stability and on development. These two phases of international economic life are fundamental to the problem of unemployment. Economic stability is of the very nature of the problem. Furthering the undeveloped or underdeveloped areas of the world can help everyone everywhere. The United States is a member of this Commission.

An economic reconstruction of devastated areas is not only important in itself and for permanent world reconstruction but for general em-

employment in the next few years. This subject has a special UN sub-commission of its own. The United States belongs to it.

What is of great importance, a special agency on the economic cooperation of all of Europe, has grown out of the work. Between the two wars and especially in the ten years between the World Depression and World War II, a great deal was done to bring Europe together, politically and economically or economically only. It was without results. Had Europe gotten together on economic matters, World War II would probably have been averted in 1939. This new work of the Social and Economic Council to bring Europe together is of prime importance in the prevention of unemployment and in the prevention of war. Like work may be done for Africa and is being proposed now for the Far East. The Near East countries want the organization of Europe to include the Near East on the ground that they are economically a part of Europe; for that matter North Africa also is. All this is all to the good.

There are commissions on transport and communications, on public finance, on population, on standards of living, on human rights, on the status of women. All these converge, more or less closely, upon the problem of unemployment, as they handle their own special work.

Besides these commissions and subcommissions, the UN Social and Economic Council has attached to it, or has created, or is helping to create, what are called Specialized Agencies. Several of these are of the greatest importance.

One, the International Labor Organization, tries to get the governments to work out basic legal standards for labor by countries and sometimes by industries. It is made up of representatives of major labor organizations, of employers and of governments. It has been trying to go beyond labor relations, narrowly defined, into the whole of economic life. It may, and should do so. It is a powerful element in world economic reconstruction and the fight against another world depression. The United States is a member of the ILO.

The Food and Agriculture Organization, FAO, is trying, just now, to help tide over the immediate trouble of too little food for the people of the world. In the future, the FAO's major work will be in helping governments and private organizations to know the facts about supplies of food and demands for food. The FAO already exists and the United States is a member.

The International Trade Organization, ITO, is being planned. It will try to organize the governments into a joint body for breaking down those restrictions on trade which may help employment and trade in one country for a time, but in the long run will help wreck everything,

including the country itself. The United States is a leader in the formation of the ITO.

The International Monetary Fund adjusts the international values of national moneys. The International Bank for Reconstruction and Development is now being developed to pool the credit of the world for world development. Both can help to prevent unemployment and depression in fundamental ways.

Everyone of these organizations, agencies and commissions has a bearing upon the prevention of another spasm of unemployment.

The same is true of the work of the Trusteeship Council which may come to cover, as it should, all the usual dependencies of the imperialist nations. The same is true of the various regional organizations of the Americas, Europe, Asia and Africa.

The UN will sooner or later find nearly all of this work in its lap. Doing this work right will require good citizenship everywhere in relation to governments. It will also require good work by the private organizations.

In our own Catholic case, we are obligated to get Catholic organizations to train the people in the obligations of doing the best they can to make a world organization establish prosperity and keep the peace and do so through governments, through private economic organizations and through general religious and civic organizations. Our own Catholic work through Catholic organizations is to bring the teaching of Christ on human relations to all the people and to help the people to imbue the world organizations with the basic principles of the natural law and the spirit of Christ our Redeemer. Catholic Action has an immense burden to bear.

But all these run into serious obstacles which may prevent their doing anything effective. They encounter the obstacle of the Russian-Western-Asiatic conflict which will be with us, it seems, for years and will involve also the conflict over the Totalitarian "cure" of unemployment in each country. They encounter the old western dedication to an economic practice that in its baldest form produces unemployment inevitably. They encounter the new Western effort to do something different and something right for world well-being without going Totalitarian.

They encounter another obstacle which seems a prevailing disease in the practice of our times. It is the common belief that since private and voluntary groups have made such a mess of things (which is true) then when a government or a coalition of governments steps in, the voluntary and private organizations should not be brought in on the ground floor. This is not true of the practice of the International Labor Organization

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The First Caribbean Social Week

February 3-10, 1947

JOHN F. PARR

ALTHOUGH the Caribbean nations are in close geographical proximity they are socially, economically and spiritually isolated from each other; they are sorely in need of common action on many problems. For this reason, the First Caribbean Social Week was assembled in Ciudad Trujillo, Dominican Republic, in compliance with the provision for regional meetings by the Second Inter-American Social Action Seminar at Havana. This was the first occasion on which all Caribbean countries, republics and colonies alike, have sent social leaders to exchange ideas and experience on their particular problems.

It was an outstanding gathering of exceedingly well qualified and widely experienced clergy and laymen. Archbishop Richard Pittini, at whose invitation the delegates met, gave unstintingly of his energy and ability, allowing his total blindness in no way to interfere with his zeal. Two industrialists, Luis A. Ferré and Juan Vasquez, came from Puerto Rico along with Rev. Gerhardus Ahlbrinck, Surinam missionary, founder of a Javanese farming settlement, author of an encyclopedia on the Carib peoples; and John Fernandez, British Guiana shipping agent and member of colonial committees on city planning, housing and rice marketing.

There were also Mr. Joseph E. De Freitas, solicitor of the Supreme Court in British Guiana; Rev. Marion Ganey, S.J., founder of the first credit union in British Honduras; Dr. José M. P. Kroon, Catholic editor of Curaçao; Jean M. Lescouflair, chief of Social Organizations in the Department of Labor in Haiti; Rev. Fr. Alfred Ellis, S.J., missionary and social action organizer in Port Maurant, British Guiana; and the Rev. John Peter Sullivan, S.J., and Mr. Paul Thompson, leaders in the co-operative movement in Jamaica. Rev. Raymond A. McGowan, director of the Social Action Department, National Catholic Welfare Conference, Mr. Richard Pattee and Mr. John Parr of the same organization, attended the meeting as observers.

The rights of property was the principal theme of the conference and the restoration of small land holdings was held to be indispensable to the achievement of a sense of responsibility and the securing of independence and liberty for the peoples of the Caribbean. Extensive reference was made to the Puerto Rican experiment, which is a combination of government, corporation and in-

dividual ownership, cooperatives and profit sharing plans. The basic lack of international social justice in the world economy for the small nations, whose economic systems become victims of overwhelming and ruthless competition in world markets, was brought out sharply.

Out of the meeting came a whole new concept of Caribbean relations with particular attention paid to the possibilities of inter-island trade and elimination of present total reliance upon an agricultural economy. In a detailed final declaration, the conference favored a wider distribution of the ownership of property; inter-American association and cooperation; labor unions; voluntary cooperatives; a code of international labor conditions, and a new Inter-American Confederation of Social Action with a subsidiary Caribbean organization.

"In these days of bitter strife and uncertainty and moral confusion, when millions of human beings are yearning for some message of hope that will bring comfort to their troubled lives," the conference's manifesto concluded, "we extend to all men of good will, whether in private or public life, particularly throughout the Caribbean area, an invitation to study this statement and apply its principles in practice."

From any point of view, the meeting was a success. Practical results are already being realized in the form of a Caribbean Social Action Organization for which the Constitution has been written. Word has come of the beginnings of local Social Action meetings where they had not existed formerly. Many of the delegates are making arrangements with Fr. Sullivan of Jamaica for advice and assistance in the creation of cooperatives in their countries following the basic principles used by him in the monumental work he has accomplished on his own island. Even now work is going forward on a second Caribbean meeting to be held one year hence.

More important, still, was the fact that the delegates took away with them a determination to spread those principles of Social Justice without which there can be no realization of the Brotherhood of Man. Realizing their common bond in a common Faith they will carry to the inhabitants of the Caribbean area an appeal to return to the acceptance of those principles through which alone all things may serve man in order that he may love and serve his Creator.

SECULARISM: CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE VIII: SOCIAL ORDER IN A SECULARIZED WORLD

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

- For your own information
- As texts for discussion clubs, forums, round tables, radio talks
- As aids for organization programs
- For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I.

SECULARISM—the separation or the walling-off of religion from the temporal order—is thought of almost exclusively as a disease which is peculiar to the non-religious or the anti-religious person. But secularism makes a fascinating appeal to religious-minded men as well. And herein lies its awful danger. There's the frequent communicant, for example, who says that labor legislation is none of the Church's business; there's the pious parishioner who feels that his pastor is entirely out of order if he preaches on the immorality of restrictive racial covenants; there's the Catholic isolationist who is embarrassed by the Holy Father's frequent allocutions on the ethics of international life and on the necessity of international economic and political cooperation. And, worst of all perhaps, there's the indifference and the apathy of all us Christians in the face of widespread economic and social injustice—a subtle but pervasive kind of secularism.

Far better, then, and far more constructive to examine our own consciences as Christians than to dissipate our energies in holding up to public scorn the failures and the sins of men who have not been blessed, as we have been, with the priceless gift of Faith. If secularism prevails, its victory will be due, not so much to the cunning and the injury of the non-religious as to the more subtle failure of ourselves as Christians. It was to us that Pope Pius X addressed the following warning, which was written when he was still the Archbishop of Venice: "Catholic Action will not please certain timid souls who, though good living, are so attached to their habitual quiet and so afraid of every innovation that they believe that it is quite sufficient to pray, because God knows best how to defend the Faith and humiliate His ene-

mies, and make the Church triumphant. But these good people, whom I would call optimists, will wait in vain for society to re-Christianize itself simply by the prayers of the good. . . . It is necessary to join prayers with action. . . . There are others, on the other hand, who, in order to justify their inertia, give the world up for lost, since they see in it so many evils."

The Christian dare not "give the world up for lost," nor may he ever persuade himself that he has no obligation to apply the principles of Christianity to the temporal order. If he does, he will only add to the confusion and the bitterness of non-religious people and confirm them the more stubbornly in their secularism. "It is important," says Professor Frank Flynn of the University of Notre Dame, "that religious principles be applied to basic social problems wherever they are found. . . . The failure of Catholics to implement their beliefs" in the temporal order "leads many to the conclusion that the principles involved are vague and uncertain. This in turn breeds suspicion and distrust"—and secularism.

"The social doctrines of the Church," he continues, "have dynamic implications, but inertia and timidity mistakenly called prudence all too often prevent their use in dealing with practical social and economic problems."

II.

WHAT are some of the economic problems which call for a more vigorous and more aggressive solution in the light of Christian principles? What are some of the areas of economic life in which secularism—the avowed and conscious and sometimes militant secularism of the non-religious as well as the more subtle secu-

larism of Christians themselves—has caused its greatest damage?

Pope Pius XI shakes us out of our complacency by answering this question with an indictment which is almost as sweeping in its coverage as it is unwelcome to our ears. "And so, Venerable Brethren and Beloved Sons," he says in *Quadragesimo Anno*, "having surveyed the present economic system, we have found it laboring under the gravest of evils. . . . Minds of all, it is true, are affected almost solely by temporal upheavals, disasters, and calamities. But if we examine things critically with Christian eyes, as we should, what are all these compared with the loss of souls? Yet it is not rash by any means to say that *the whole scheme of social and economic life* is now such as to put in the way of vast numbers of mankind most serious obstacles which prevent them from caring for the one thing necessary; namely, their eternal salvation." (Italics added.)

"... *the whole scheme of social and economic life* . . ." It is perhaps the final proof of the hold that secularism has upon us all that we tend to squirm at the very reading of the Pope's indictment and that we try unwittingly to convince ourselves that His Holiness must have been exaggerating.

What is it that secularism has done to economic life to call forth from the Vicar of Christ such a naked and unqualified indictment of its sins?

Secularism, among its other faults, has brought things "to such a pass through the evil of what we have termed individualism that, following upon the overthrow and near extinction of that rich social life which was once highly developed through associations of various kinds, there remain virtually only individuals and the State."

Secularism, then, has led to an over-emphasis upon individualism in economic life—in our concept of private property, in our attitude towards work, in our handling of the wage contract, in our suspicion of "associations of various kinds," such as unions—with the result that economic life has become "hard, cruel, and relentless to a ghastly degree." All of these specific topics, and related topics as well, are treated separately in *Quadragesimo Anno*. Taken together they constitute that breakdown of economic order and economic co-operation to which the Pope refers with such sadness and regret.

An over-emphasis upon individualism in our concept of private property has resulted inevitably in a "huge disparity between the few exceedingly rich and the unnumbered propertyless. . . ." It has led to a condition—yes, even in the United States—in which "The riches which are so abundantly produced in our age of industrialism, as it is called, are not rightly distributed and equitably made available to the various classes of the people."

Closely related to the latter evil is our failure, under the seductive spell of secularism, to take into account both "the social and individual nature of work," with the result that even today many workers are forced by economic necessity to enter into wage contracts, the terms of which are unjust, and with the further result that it has been "impossible to evaluate work justly and pay it according to justice." The importance of the latter point—which is related to, but distinct from the former—becomes increasingly important at the present time. It highlights the necessity of seeing to it that "the amount of pay . . . be adjusted to the public economic good"—that the amount of pay, in other words, be sufficient to keep our economy operating at a level of stable and full employment, so that "the opportunity to work be provided for those who are able and willing to work."

But secularism has probably served us most disastrously in destroying those free associations (particularly of workers) to which the Pontiff refers above and in thrusting the members of these associations as isolated individuals, alone and unprotected, into the open warfare of the so-called labor market. Again the evil has been caused by excessive individualism, the results of which have been described by Pope Pius XI as follows: "In the first place, it is obvious that not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few. . . . This concentration of power and might, the characteristic mark, as it were, of contemporary economic life, is the fruit that the unlimited freedom of struggle among competitors has of its own nature produced, and which lets only the strongest survive; and this is often the same as saying, those who fight the most violently, those who give least heed to their conscience."

The remedy for excessive individualism is not to be found in the opposite extreme of collectivism, which again is merely the bitter fruit of secularism. Rather, the remedy is to be found in that happy combination of the "individual" and the "social" to which His Holiness makes such frequent reference—a combination which will bring men together, through their own free associations, into organized and continuous cooperation, among themselves and with the government, for their own economic welfare and for the economic welfare of the community and all its parts. "But complete cure will not come," Pope Pius XI insists, "until this opposition (between classes) has been abolished and well-ordered members of the social body—Industries and Professions—are constituted in which men may have their place, not according to the position each has in the labor

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DEPARTMENT OF CATHOLIC ACTION STUDY

The Complete Catholic

Rev. Edmund J. Baumeister, S.M.

PAPUS XI once said: "The solution to the social problems of today is to be found in Catholic Action. There is no substitute for it." Bishop Joll has caught the spirit of the Pontiff's message when he says that the battle against evil must be won where the evil exists. It will not be won in the churches and schools, any more than the war was won in the tents of the generals. It was a hard-fighting infantry supported by the artillery and air force that actually overcame the enemy. So it is the laymen supported and directed by the hierarchy who must fight the evil where it exists: in the factory; in the home; in the theater. The problem is clear. The enemies of the Church have taken the field; they dominate it today and will continue to do so unless Catholic Action becomes operative on a universal scale.

Though the battle is primarily the work of the laity there is no uncertainty about the role of the clergy in Catholic Action. On this point, too, the mind of Christ's Vicar leaves no room for doubt: "Without the wholehearted assistance of the laity this work could neither begin, progress, nor bear fruit," . . . "Catholic Action will be what you [priests] make of it." And again: "In all countries the fate of Catholic Action lies in the hands of the clergy." To assure a better understanding of it the Pope declares for the future: "Catholic Action forms an integral part of the courses in pastoral theology."

We know that grace builds upon nature, and in Catholic Action we have a fine example of how the one complements the other. We know also that every reasonable being acts for a purpose and is stimulated to pursue that purpose only if he can succeed somehow within his grasp.

One reason for papal insistence on Catholic Action undoubtedly is to be found in this very fact that it provides an effective means of integrating theory and practice; faith and life. In much of the traditional teaching of religion, children are told what they should do, but seldom are given an opportunity to put the teaching into practice under the guidance of the instructor. Sometimes the instruction was too abstract for the children to see the application to their daily lives. As a consequence, priests, teachers, and parents have frequently to deplore the obvious dualism between what the child can answer in an

examination and his life which should exemplify the principles involved.

In Catholic Action, the approach is different. Instead of being passive to the presentation of the instructor, instead of having something imposed upon him by someone else, the layman is led by the cell technique to discover Christian principles by his own personal activity. Instead of merely listening to an instruction prepared by someone else, he himself is forced to become alert to actual problems of his daily life; to think them through in the light of Christian principles and to discuss them with his equals; and to determine the best solutions to be attempted during the immediate future. This is the "See"; "Judge"; "Act" technique developed so admirably by the Belgian Jocists. When the individual does this himself he takes a pride in his work and feels a positive responsibility in carrying out his own plans.

In trying to Christianize his own world the individual feels thrust upon himself the obligation of striving for personal perfection. He discovers for himself the fact that it is ridiculous to try to improve others if he does not first improve himself. He learns that if, like Christ, he wishes to work for souls, he must likewise learn to pray and sacrifice for them. He begins to see, as never before, the need of prayer, the Mass, and other means of grace. The doctrine of the Mystical Body becomes real for him. Instead of being a listener and spectator he becomes an actor and creator. Instead of viewing his religion as something merely to be believed, he sees it as something to be lived, something to live for, and something to fight for. The problems of daily life become a challenge to his spirit of adventure.

Thus religion becomes more functional. There is no longer a separation in the training of intellect and will. Belief and action are fused in the life problem which he has discovered. He develops a new sensitivity to his social environment which he studies in the light of practical Christian principles. He determines under the guidance of his moderator the action that his will must then carry out. His will is stimulated and sustained by a wholesome emulation in the group and by the spiritual helps for which now he feels a real need. He is well on the way to becoming a complete Catholic.

IDENTIFICATION

REV. CHARLES A. HART

WRITING to his Roman converts St. Paul reminds them: "Know ye not that all we, who are baptized in Christ Jesus, are baptized in His death? For we are buried together with Him by Baptism unto death; that as Christ is risen from the dead by the glory of the Father so we also may walk in the newness of life." In these words he repeats a favorite theme which frequently recurs in his various epistles, the complete identification of the life of the true followers of Christ with that of their Master. Their baptismal incorporation into His Mystical Body means they must share the suffering of His passion if they are also to be identified with Him in the glory of His Resurrection. They must pass with Him through the one to the other. Of joy grief is the fatal counterpart. As Christ took upon Himself the iniquities of us all and reminded us that we were nothing less than branches of which He was the Vine—so attached are we to Him—so it is of the very soul of His true follower that he willingly accepts as his ordained lot every frustration and suffering, every delay or destruction of his highest plans for the cause of His Master.

Such was the sense of solidarity with all the sinful human race that dominated every thought and act of Our Lord that it becomes the very badge of His followers. It most separates them from the pagan whose distinctive note is to regard himself alone in selfish isolation from his fellow men. As for his suffering for them in expiation for their sins that would be an incomprehensible Christian foolishness. As in this identification of Our Lord with the sinful human race we have the key to understanding of His life so it is a similar but obviously less perfect identification that is the unconscious energy which drives the Catholic Actionist along his way of imitation. It is the power that sees him through every setback or defeat. As a member of a sinful race whose sins are his sins he has no right to any other result. By his Christian heritage he understands that every soul's iniquity is his own. For every soul he has that Christlike compassion. If he may rejoice with them in their joy he must suffer with them in their sorrow. They are all his because they are all Christ's, especially the meanest, the lowliest, the most outcast, the defeated, the downtrodden. We are mem-

bers one of another of which Christ is the head is simply another way of the Apostle's repetition of a single theme which he preached so eloquently to the first Christians that a sense of belonging even unto death marked them out from all the pagan world around them.

Today the Christian is again working in the midst of a vast pagan world the breadth and depth of whose iniquities the older paganism did not dream. Between an odd assortment called victors and another division bound only by deep common despair and bearing the label vanquished, accusations and recriminations pass in ceaseless torrents. Though both groups in varying degrees have serious moral guilt on their souls there is seldom a note of penitence heard anywhere. That is the paganized divided world that denies the corporate guilt and the need of corporate penance so characteristic of the life of the sinless Jesus as He lived it Himself. It should be equally the spirit of His Mystical Body as it relives through every age the earthly life of its Founder. The single road to Resurrection has Gethsemane and Golgotha as its inevitable way stations. The Christ of the glorified body was still known by His disciples as essentially the Christ of the Passion and the Cross. The continuity was apparent even to their senses. This is equally true of the Mystical Body. Through each Christian's personal acceptance of the iniquities of all the potential or actual members of that whole Body, atonement, literally at-one-ment, with God is applied. Thus is the whole Mystical Body glorified and gloriously resurgent. Out of mortification, death to self, life rises. In the Mystical Body by acknowledging individually the sins of every other, by corporate penance, comes corporate Resurrection. Thus does our supernatural understanding of our togetherness in sin and penance alone give us hope and assurance of that same unity in our Resurrection with Christ Jesus, Our Lord.

Oh Jesus who didst take upon Thyself the iniquities of us all in Thy Passion and Death and didst rise from death to life give us the grace of glad acceptance of our personal cross in behalf of all members of Thy Mystical Body, that with Thee we may also together enter into Thy glorious Resurrection!

Month by Month with the N. C. W. C.

Cardinal Von Preysing Meets N.C.W.C. Staff

His Eminence Konrad Cardinal von Preysing, Bishop of Berlin, addressed the staff members of the National Catholic Welfare Conference at a short reception at N.C.W.C. headquarters during his few days' stay in the nation's capital.

The Cardinal praised what he called "the great work" of the N.C.W.C. and declared that Europe is looking to the Catholics of the United States for "spiritual help." He added that Catholics in this country were "the great hope of the Church" because the Church here is unhampered and can expand freely."

Later in an exclusive interview to the *N.C.W.C. News Service* the Cardinal coined a new word to describe the dominant impression made on him by American Catholics. He called them "broad-hearted" from the German "weitherig," which he said includes the ideas of tolerance, sympathy and understanding. The Cardinal added that this personal characteristic of the American people corresponds with the huge physical size and wide open spaces of their country. His Eminence also made a comparison between the N.C.W.C. and the Fulda Conference in Germany. The Fulda Conference, he pointed out, meets only once a year for general discussion of Catholic life and of specific problems such as education and Church-State relations. He added that it does not have a staff continuously working on all aspects of Catholic activity as does the N.C.W.C.

Members of the N.C.W.C. staff were presented individually to His Eminence following his address.

National Conference on Youth Work

In this period of revaluation and coordination in so many fields, His Excellency, Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department, N.C.W.C., has had the vision and foresight to call together outstanding workers engaged in the apostolate of

youth. This new era of activity and extension of youth programs and youth interests renders vital the convening of every national, diocesan and local Catholic youth leader. Thus the first National Conference on Youth Work will be held at Cleveland, Ohio, May 18-19-20, 1947. Headquarters for the Conference will be the Allerton Hotel.

The very diversity of their services to youth emphasizes the need for Catholic leaders to come together to define common goals, to exchange helpful experience, and to achieve a necessary degree of cooperation and understanding.

His Excellency, Most Rev. Edward Hoban, Bishop of Cleveland, has extended a cordial welcome to his See city, and the Conference will be honored by the presence of Archbishop Cushing.

Many notable leaders in the Catholic youth field are contributing to the formulation of the program, and the interests and problems of groups in many areas are being given careful consideration.

It is hoped that every diocese will be represented and that these leaders as well as leaders of national youth programs will find in this Conference a satisfactory and practical initiation of mutually helpful services and plans in the common field of youth needs and interests.

Recent Changes in Hierarchy of United States

On March 7 announcement was made of the appointment by His Holiness Pope Pius XII of Rt. Rev. Msgr. Thomas Joseph McDonough of St. Augustine, Fla., to be Titular Bishop of Thaeanae and Auxiliary Bishop of the Diocese of St. Augustine.

Bishop-designate McDonough was born in Philadelphia in 1911 and ordained to the priesthood in 1938. He received a Doctorate of Canon Law from Catholic University of America in 1941 and in 1942 was released by Cardinal Dougherty for special duty in the Diocese of St. Augustine.

(Turn to page 23)

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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NATIONAL COUNCIL CATHOLIC MEN

For Non-Catholics First—Do You
Live in A Gutter?—Are You
Interested?—Radio Schedule

FOR NON-CATHOLICS FIRST

THE Narberth Newspaper Articles of Catholic Information are intended primarily for non-Catholics. To be sure, it won't hurt Catholics to read them, but the main idea is to help spread the Faith.

The articles are short and snappy; from three to four hundred words and easy to read. We supply them in pads of 52 different articles free of charge to our affiliates. They run them in the local paper, in either paid or free space, depending upon what they can do.

One of the latest articles, entitled *Laws Beyond Repeal*, reads:

"There are some laws, you know, which cannot be repealed—like the law of gravity. It is true, it has always been true, and it always will be true, that one who steps off a high building is likely to have a hard time of it. The law of gravity, pulling him toward the center of the earth, will almost invariably break his legs—if not his neck.

"We can hardly call it a nuisance either; it's really a blessing. Imagine life without the force of gravity!

"Water wouldn't flow out of our spigots; water wouldn't run out of a glass when we tilted it to our lips. In fact, without gravity, we just wouldn't be here—any of us. If the law of gravity were to be repealed at three o'clock tomorrow afternoon, though this is impossible, then at precisely three o'clock tomorrow afternoon, every man, woman, child and chick would go hurtling off the earth and out into space to goodness only knows where.

"And so it is with all of God's Laws. They may irritate us occasionally; we may feel that they're getting in the way of our freedom of action, but we must remember: First, they're really a blessing to us, and second, there's not a thing we can do about them anyway.

"The law forbidding adultery, for instance, is as inevitable and as helpful as the law of gravity—and just as disastrous in its effect when we violate it.

"How is it inevitable? Because it is the result, not of God's playfulness or whimsy, but of His knowledge. He knows how we work, just as any inventor knows how his invention works. God designed us and put us together and just as an inventor knows what it is that will wreck his invention or cut down its efficiency, so God knows what it is that will ruin us human beings and turn us rotten. So God has forbidden adultery because He knows it is one of the things that can destroy us—not our bodies, perhaps, but our happiness and the beauty of our soul.

"How is the law helpful? By inducing our peace of mind; by guaranteeing to every married person the perpetual and exclusive possession of a most intimate helpmate; and by insuring to our children the family life that is their due.

"The Ten Commandments will endure till the end of time. They can never become old-fashioned in the sense that they are out-of-date. They are a part of God's Truth and just as absolute in their operation as the laws of physics and mathematics."

If you are an affiliate write us for some Nar-

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erth samples; if you are not, get in touch with us anyway and we will be glad to send some descriptive literature.

DO YOU LIVE IN A GUTTER?

IN MORE ways than one, this world in many places is pretty much like a gutter. There is filth, sin, crime, hatred, vengeance and enmity on all sides of us. Unfortunately we have to live in all this. But we don't have to like it, and we can make some attempt to clean up our own portion of the gutter, if we will.

These facts have been cogently expressed in recent remarks of the Most Reverend John F. Noll, Bishop of Fort Wayne and episcopal chairman of the National Organization for Decent Literature.

One of the facts that the Bishop pointed out was this: "The priest believes that as long as Catholics will associate with those who had long been infected by the worldly, carnal, comfort- and pleasure-seeking majority, they cannot escape the disease; but he holds that it is impossible to segregate them. . . .

"No Catholic has ever been allowed, in conscience, to follow any movement or custom or social practice which violates the standards of decency or which strikes at the roots of spirituality.

"In the large cities, where we constitute from one-third to two-thirds of the entire population, we should long have been exerting leadership as campaigners for Christ. Instead, our people have been sycophantic followers."

The Bishop goes on to point out that "... where the bulk of Catholics live, one-half the marriages end in divorce. It is where they live that the big motion picture houses are located, the filthy magazine racks, the taverns and gambling halls. . . .

"So little alerted have Catholics been against these evils that a large percentage marry young divorcees, and all the rest become contaminated by the irreligious atmosphere which is quite naturally created by the predominance of non-Christians."

This, then, is the kind of world we live in. And what are we doing about it? Are we the sycophantic followers of evil and lust, of which the Bishop speaks, or are we the campaigners for Christ which we ought to be?

One of the means the Bishops of this country have used to clean up part of the gutter is the National Organization for Decent Literature, in whose work the N.C.C.M. takes an active and vital part.

But much more still remains to be done in cleaning up the magazines and encouraging newsdealers to sell only wholesome periodicals.

A step in this direction, and a very important

and effective step, too, has been taken by the San Antonio Archdiocesan Council of Catholic Men. In their annual report of last year's activities they state that 49 per cent of all parishes in the Archdiocese have N.O.D.L. representatives. These persons are responsible for checking magazine racks in the stores of their locality against the list of magazines disapproved by N.O.D.L.

Of course, this is not the only type of activity engaged in by the San Antonio Archdiocesan Council, but we are happy to see it being so effectively done, and we recommend it as an activity to all our affiliates if they would help to clean up the gutters and really become campaigners for Christ.

ORCHIDS TO HAWAII

From the Diocese of Honolulu comes some interesting news about the popularity of the Catholic Hour on the island of pineapples. The Very Rev. Edwin J. Kennedy, Chancellor of the Diocese, writes us as follows:

"You may be interested in learning the results of a telephone survey we made yesterday during Monsignor Sheen's talk (on the Catholic Hour). We placed 120 calls:

"No answer	44
"Not listening to any program	51
"Number listening to radio	25
"Listening to Msgr. Sheen	11
"Listening to 3 other stations	14

". . . Our survey was for a normal Sunday (roughly 20 per cent of those called were listening to the radio), and almost half of those listening (11 out of 25) were listening to Monsignor Sheen."

All we can say is: "Orchids to Hawaii!"

GRACE AT MEALS

The result of a recent Gallup poll shows that the practice of saying grace before meals exists in about four out of every ten families in the United States. Of course there is no way of knowing what percentage of them are Catholics but we presume that it is pretty large.

About 12 million, or in other words 36 per cent, of the families say grace regularly but an additional 7 per cent just do it once in a while. An interesting disclosure of the poll is that the practice is carried on, for the most part, by people from families who in turn had the habit of saying grace at mealtime. There is a dropping off in the percentage of families now saying grace, indicating that rather than increasing, this good old Catholic practice is dying out.

The questions propounded in the poll and the replies were as follows:

At your family meals at home, does anyone say grace or give thanks to God aloud before meals? Yes—43 per cent. No—57.

When you were a child did your family say grace or pray at the table? Yes—59 per cent. No—41.

The figures, which show the trend of the custom on the part of people who were brought up in homes where grace was the regular thing, is indicated by the following figures:

People from families which said grace when they were children: Follow practice in own families today, 57 per cent. Have not continued to follow practice, 43.

People from families which did not say grace when they were children: Follow practices in own families, 23 per cent. Do not, 77.

RADIO SCHEDULE—APRIL, 1947

THE CATHOLIC HOUR

Sundays, 6:00 P. M., E.S.T.

NBC Network

REV. JOHN M. MC CARTHY

"America, Morality and the United Nations"

April 13—"Morality at Lake Success"

April 20—"Morality on Main Street"

April 27—"Morality in the Human Heart"

Music by the Choir of

Immaculate Conception Seminary,

Darlington, N. J.

THE HOUR OF FAITH

Sundays, 11:30 A. M., E.S.T.

ABC Network

REV. EDMOND D. BENARD

"The Miracles of Christ"

April 6—"The Resurrection"

April 13—"The Man Born Blind"

April 20—"The Paralyzed Man"

April 27—"The Daughter of Jairus"

Music by the Hour of Faith Male Quartette and Instrumental Ensemble, under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., E.S.T.

REV. URBAN NAGLE, O.P.

"Your Mind and Religion"

April 3—"God and Your Mind"

April 10—"Where Is Your Soul?"

April 17—"Mind Your Mind"

April 24—"Mind Your Emotions"

Music by baritone soloist and organist

ARE YOU INTERESTED?

THE N.C.C.M. has always maintained that the object of its radio programs is not to make converts—nor is it—but nevertheless we have to admit that down deep in our hearts whenever we receive a letter from someone telling us that one of our programs has been instrumental in his or her coming into the Church, we are, to put it mildly, jubilant. And why shouldn't we be? Parents are justly proud when they see one of their children displaying unusual talent or charm. And N.C.C.M. could certainly be considered the father of its three radio programs: The Catholic Hour, the Hour of Faith, and its six-month-old baby, Faith in Our Time.

Our mail bag each morning pours forth thousands of letters from Catholics, non-Catholics, rich and poor, the known and unknown; and each letter is treated with individual attention. Regardless of the questions asked, we try our best to give an answer; and if we can't give an answer at least we give a reference.

Then, too, we hear from many persons who tell us they have listened to our programs and have derived so much good from them that they have become interested in knowing more about the Catholic Church.

When we receive letters asking for more information we always try to comply promptly with their requests. We often send a copy of *The Question Box*, Stoddard's *Rebuilding a Lost Faith*, or *Faith of Our Fathers*. And then we enclose in our letter a little booklet, *Are You Interested?* If the writer sends the back cover of this pamphlet to the Confraternity Home Study Course at Kenrick Seminary in St. Louis, he receives in return a course of instructions in the Faith. Asking for the course does not obligate him in any way. We always reassure him by telling him it will not cost anything nor oblige him to join the Church.

We believe you would like to read a letter recently received from one of our Catholic Hour listeners. The writer, by the way, said it would be OK to quote it:

"My wife is taking a course at Baylor College, Belton, Tex., and she has to write a theme on Communism. Would you be so kind as to send me the sermons that Monsignor Sheen has delivered thus far? They will help her so much in working up her material.

"Would it interest you to know that Baylor College is a Baptist college and still they recommend to my wife that she read Monsignor Sheen's sermons on Communism?"

"... It was through Monsignor Sheen and the National Council of Catholic Men that I was baptized into the Catholic Church a year and a half ago. I had a greater contempt and hatred for the Catholic Church at one time than anyone in this community, but there is no one in this community that defends the Catholic Faith as I do.

(Turn to page 21)

NATIONAL COUNCIL CATHOLIC WOMEN

Our Lady of Good Counsel—Family
Life Awards—Town Meeting of the
Air—I.U.C.W.L.

OUR LADY OF GOOD COUNSEL

REV. JOHN W. STAFFORD, C.S.V.

In this month which marks the feast of Our Lady of Good Counsel, patroness of the National Council of Catholic Women, it is a great pleasure to bring you this thought-provoking article by Rev. John W. Stafford, C.S.V., associate professor of Psychology, Catholic University of America.

ACTION without counsel is dangerous. The more important and intense the action, the more is it likely to be irresponsible without guidance. Hence the need for counsel, for good counsel, is paramount in Catholic Action.

The Church has always been careful that the activities of her children have a sound rational and dogmatic basis. The appeal to the emotions in her liturgy and in the sermons of her ministers has always had her approval, but "emotionalism," especially in the sense of an irrational or non-intellectual approach to religion, has been discouraged. All this the Church is insisting that the every action of her children be dignified, and informed with the respect due to the exalted realities of religion.

Sometimes, however, this demand for prudence and reserve has been twisted into an exaggerated caution, an almost negative approach to Catholic action. Especially are new techniques criticized as the over-cautious and over-conservative. It is overlooked, in these criticisms, that over-caution can be confused with inactivity, and that the distinction between such inactivity and the ordinary garden variety of laziness sometimes is hard to justify.

Now, our Blessed Mother was eminently prudent and cautious. In her touchingly tender dialogue with the Archangel Gabriel, it is clear that her "How shall this be done" was not the question of an irresponsible person. Yet she was not embarrassed to be the instrument in a marvelously new and startling singular manifestation of Divine action. Her "Be it done unto me according to thy word" was the assent of a humble soul—and of a transcendently courageous soul. Mary took counsel, as it were, with the Archangel, and upon receiving good counsel hesitatingly made the

decision the world had been awaiting for centuries.

No surprise, then, that she has the title, Our Lady of Good Counsel. No surprise that she is the Queen of all Patriarchs, Prophets, Apostles, Evangelists, Doctors; of all who have, under God, guided and directed the Church.

She is, particularly, for women united in the National Council of Catholic Women, Our Lady of Good Counsel, the *Sedes Sapientiae*, Our Lady of Wisdom. It is the common belief of the faithful that she was endowed while on earth with infused knowledge, wisdom and prudence in addition to her exalted privileges of supernatural grace. In heaven now she participates more even than Seraphim in the dazzling Wisdom of the Trinity. She is the Mother of God, and the Mother of the Mystical Body of Christ, the Church. Hence she is interested in the growth of that Body, by a more intense life from within and by addition from without. She is thus the Mother of Catholic Action.

N.C.C.W. affiliates should pray to her always, and especially on her feastday, April 26, for counsel in their work for her Son. The prayer should be a prayer for prudence, for sound and wise guidance in the direction of their activities between the extremes of irresponsibility and stifling hesitancy. The problems of Catholic Action are varied and increase in difficulty with the complexity and confusions of the contemporary world. Hence guidance from the sane and simple wisdom of the Eternal World is essential. The prayer to Our Lady of Good Counsel—by women united

under her banner should above all be a prayer for courage and for strength to do things unusual, things heroic, things unheard of even, if such be God's will and God's plan. There should always be, in face with the new and the strange, a

SOUTHWEST REGIONAL CONFERENCE

The Southwest Regional Conference of the National Council of Catholic Women will be held at El Paso, Texas, October 19-22, 1947, at the invitation of His Excellency, The Most Reverend Sidney M. Metzger, Bishop of El Paso, and the El Paso Diocesan Council of Catholic Women. The Regional Conference will include the Provinces of Denver, Los Angeles, San Antonio, and Santa Fe.

pause for counsel; but the pause must be only a pause—like Mary's question to Gabriel, before the courageously and heroically humble "Be it done."

After the prudent pause for counsel from Our Lady of Wisdom should come the assent, of the soul made heroic by her, to the will of Eternal Wisdom

TOWN MEETING RADIO PROGRAM PRESENTS MRS. MANNIX

MRS. HENRY MANNIX, national president, upheld the negative side of the discussion program of "America's Town Meeting of the Air," broadcast from Washington, March 20, on: "Should Our Public Schools Educate for Marriage and Family Relations?" The affirmative side was discussed by Dr. Foster Kennedy, director of neurology at Bellevue Hospital. Four student winners of the annual Junior Town Meeting essay contest also participated. In her presentation, Mrs. Mannix said in part:

"... As a parent, I know that the duty of giving sex instruction lies first of all with the mother and the father. I cannot in conscience relegate this duty to the school. Moreover, as every parent realizes from experience with his own children, the 'how' and 'when' of giving instruction on sex varies with each child. A teacher in the classroom cannot meet these individual requirements with the same understanding, responsibility, and love as a parent.

"As a citizen, . . . I look upon the school as playing a supporting role to the home and the family. And I ask myself . . . to what extent is the school today developing the will power, the mental discipline, the right attitudes of its pupils—our sons and daughters?

"These are fields in which the school should be, and is intended to be, the strong supporter of the home. And if the school is uneasy about how well it is performing this role, the answer to a better performance does *not* lie in giving mere information on sex. Your common sense and mine, your personal experience and mine, tell us clearly and sharply, that mere knowledge of sex and sex relations is no guarantee of morality. In fact, sexual

immorality among youth is often the result, not of ignorance about sex, but of too little will power. This much is certain, information on sex should never get ahead of the boy's and girl's ability to understand at the same time their moral obligations toward the facts of life which they have learned. . . .

"... The school's power for good . . . lies in its capacity for character training. The self-mastery and self-control that the school can teach its pupils is a self-mastery and self-control that can be transferred to any situation that the child or the youth meets. At the root of delinquency and immorality is not ignorance of facts, so much as ignorance of that great pilot which steers the course of every man's life—his individual power of will. . . .

"The school lays the groundwork for vocation and avocation. It recognizes that in its pupils are the future workers of the nation. It takes into consideration preparation for *almost* every career. But marriage and parenthood is a career *more* important to the nation than many of those which are now the school's concern.

"Therefore, the school must play its role supporting the home with stronger emphasis. But, at the same time, it must definitely realize that the right and duty of giving children instruction in the most intimate, but yet the most beautiful and most sacred of human relationships, cannot be delegated to the classroom. Instead of campaigning for sex instruction in the public schools we should all be campaigning for sex instruction in the home, where it truly belongs."

In behalf of the National President, N.C.C.W. extends appreciation to the many friends who have expressed their approbation of Mrs. Mannix' splendid presentation of her subject.

Board of Directors to Meet

THE Board of Directors of the National Council of Catholic Women will meet at National Headquarters in Washington, April 14-16, 1947. Officers and members of the Board are: Mrs. Henry Mannix, Province of New York, president; Mrs. J. Selby Spurck, Province of Los Angeles, 1st vice president; Mrs. Joseph Boillin, Jr., Province of Louisville, 2nd vice president; Mrs. P. J. Currier, Province of Detroit, 3rd vice president; Miss Margaret Hughes, Province of Chicago, secretary; Miss Florentine Schage, Province of San Francisco, treasurer; Miss Clara Berchtold, Province of Santa Fe; Mrs. Matt Conway, Province of Dubuque; Mrs. T. A. Cosgriff, Province of Denver; Mrs. Patrick T. Gibbons, Province of St. Louis; Mrs. John L. Kennelly, Province of Boston; Mrs. A. S. Lucas, Province of New Orleans; Mrs. William McAlpin, Province of Baltimore; Mrs. John F. McCrystal, Province of Cincinnati; Mrs. Matt McGarty, Province of Milwaukee; Mrs. Joseph Michels, Province of Philadelphia; Mrs. J. E. Nicholson, Province of Portland, Oregon; Mrs. Thomas F. O'Neill, Province of St. Paul; Mrs. Thomas J. Smith, Province of Newark; Mrs. W. E. Straub, Province of Omaha; Mrs. Neal Sullivan, Province of San Antonio; and Mrs. Rollin Turner, Province of Indianapolis.

FAMILY LIFE AWARDS

AT the fifteenth annual convention of the National Catholic Conference on Family Life, held in Chicago, March 10-12, under the auspices of the N.C.W.C. Family Life Bureau, recognition was accorded the splendid contributions made in the field of family life by members of N.C.C.W. affiliated organizations.

Mrs. Robert A. Angelo, national chairman of the N.C.C.W. Committee on Family and Parent Education, was honored for her outstanding achievements in organizational work in the interest of Christian family life. Discussion clubs, institutes, and forums on marriage and family life sponsored by N.C.C.W. affiliates throughout the country have been a great influence in strengthening the family life of our nation. Mrs. Mary Filler Lohr, president of the National Catholic Women's Union, received her award for the great contribution she has made through the Maternity Guilds of the N.C.W.U., and Mrs. Anthony Eberhardt, chairman of the Family and Parent Education Committee for the Dubuque D.C.C.W., was presented an award in recognition of her work in the Catholic Mothers' Study Clubs of Dubuque, which she organized and which are today such a power for good in the community.

During the sessions of the convention, the Catholic Mother of the Year was announced as Mrs. Math Lies, of Andale, Kansas, former state president of the National Catholic Women's Union. Medals were awarded to Mrs. Lies and to the five former Catholic Mothers of the Year, among whom was Mrs. Joy Seth Hurd, past president of the Cleveland D.C.C.W. and Catholic Mother of 1946.

Mrs. Henry Mannix, N.C.C.W. president, addressed the convention on the subject of "The Family, Fountain of Inspiration and Memories" and Dr. Elizabeth Morrissy, consultant, N.C.C.W. Committee on Social Action, spoke on "Duties of the State Towards the Family." Miss Margaret

Hughes, N.C.C.W. director; Miss Helen M. Ganey, president, Chicago A.C.C.W.; and Miss Ruth Craven, executive secretary, N.C.C.W., presided at sessions during the convention. The Chicago Archdiocesan Council of Catholic Women also participated in the program, presenting a resume of their activities in the lay field.

The sessions were followed by a large number of representatives of Council affiliates from all sections of the country.

STATEMENT OF THE I.U.C.W.L.

THE International Union of Catholic Women's Leagues with which the N.C.C.W. is affiliated, was one of twelve international organizations of women which presented statements of their purposes and special interest in women's affairs, to the United Nations Commission on the Status of Women, at a meeting of the Commission held February 18 at Lake Success, N. Y.

In the absence of Miss Anne Sarachon Hooley, U. S. Bureau member, I.U.C.W.L., the statement was presented by Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., on UN Affairs and consultant of the N.C.C.W. Committee on International Relations.

Reviewing the important role which the International Union of Catholic Women's Leagues has performed in connection with the League of Nations, Miss Schaefer said: "The International Union of Catholic Women's Leagues has a long history of interest, action and achievement in the field covered not only by the Commission on the Status of Women but by other agencies of the United Nations. Before World War II, the International Union was permanently represented on the League of Nations Committee for the Protection and Rehabilitation of Women, and the League of Nations Committee for the Protection of Children; on the Study Commission on Women's Work of the International Labor Office, and the Committee of Patrons of the International Association against Traffic in Narcotic Drugs,

(Turn to page 21)

You Have a Week to Spare?

COME to the Eleventh Annual Institute on Industry or the Third Annual Institute for Chairmen of Social Action Committees, both to be held in Washington, D. C., June 15-21, under the joint auspices of the Social Action Department, N.C.W.C., and the Social Action Committee, N.C.C.W.

INSTITUTE ON INDUSTRY: Courses will include the Papal Social Encyclicals, labor problems, labor legislation, the labor movement, labor-management relations, post-war economic changes, parliamentary law and public speaking. **FOR young working women.**

INSTITUTE FOR CHAIRMEN OF SOCIAL ACTION COMMITTEES: Courses will include the Papal Social Encyclicals, social and labor legislation, labor today and tomorrow, problems of minority groups, the N.C.W.C. program with emphasis on N.C.C.W. and the Social Action Department, organization of social action committees, training for leadership, and parliamentary law and public speaking. **FOR Chairmen of Social Action Committees and for women interested in social action.**

DUATION: \$25. Includes room and board at the National Catholic School of Social Service for the week.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

High Court Decides in Favor of Religious Liberty

ON MARCH 10, the Supreme Court of the United States denied a Petition for Rehearing in the case of *Everson v. Board of Education of the Township of Ewing*, wherein a taxpayer challenged the constitutionality of a New Jersey statute which provided for free transportation to children attending non-profit and public schools. A resolution of the Board of Education authorized reimbursement of parents sending their children to the public schools and to certain Catholic schools. This action precipitated the attack upon the statute and the resolution on the following grounds:

(1) That the property of the taxpayer was being taken without "due process of law" in that public money was being used for a private purpose.

(2) That the principles of the first clause of the First Amendment ("Congress shall make no law respecting an establishment of religion") as applied to the State of New Jersey through the medium of the Fourteenth Amendment had been violated.

In upholding the constitutionality of the act and resolution, the Court split five to four. The dissents will be analyzed subsequently.

The Court disposed of the public purpose argument with the observation that: "The fact that a State law, passed to satisfy a public need, coincides with the personal desires of individuals most directly affected is certainly an inadequate reason for us to say that the Legislature has erroneously appraised the public need."

Most certainly, the reason is an inadequate one when, as in this case, the legislation and resolution were passed to provide for "payment of the fares of the children so that they can ride in public buses to and from schools rather than run the risk of traffic and other hazards incident to walking or 'hitch hiking.'"

In the light of these facts, it is rather difficult to conjure up an argument which would demonstrate the proposition that the extension of school bus transportation services to children attending a non-profit school is not a public purpose. Such being the case, the Court passed on to a consideration of the question as to whether the act or resolution was a "law respecting an establishment of religion." On this point, the Court observed that "these parochial schools meet New Jersey's requirements. The State contributes no money to

the schools. It does not support them. Its legislation, as applied, does no more than provide a general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools." . . .

The "language of the Amendment commands that New Jersey cannot hamper its citizens in the free exercise of their religion. Consequently, it cannot exclude Catholics . . . or the members of any other faith, because of their faith or lack of it, from receiving the benefits of public welfare legislation."

This is the heart of the decision and deserves careful study. In effect, the Court says that the exercise of a person's religious convictions cannot be made a civic liability—that the benefits of general legislation designed for the furtherance of the public welfare can constitutionally flow to those who are acting from a religious as well as a civic motivation. To hold otherwise would relegate the citizen, who acts in accordance with his religious convictions, to the status of a second-class citizen. Fortunately, the Court has seen fit to recognize the fact that the First Amendment was designed to preserve religious freedom rather than to destroy it.

So Mr. Justice Black, speaking for the majority of the Court, observed that the "Amendment requires the State to be a neutral in its relations with groups of religious believers and non-believers; it does not require the State to be their adversary."

But to invalidate legislation providing for transportation service for one child while granting it to another within a group of children all of whom come under a State's protection and attend school in compliance with and fulfillment of its legislative mandate, would, most certainly, cast the State in the roll of an "adversary" and, in this particular case, an "adversary" of the exercise of religious and parental rights.

All who are genuinely interested in the preservation of religious freedom should derive considerable comfort from this decision. The doctrine of separation of Church and State has been substantially reinforced, for the Court did not look upon it merely as a principle of negation but rather one that is capable of positively supporting religious liberty.—George E. Reed.

SECULARISM: CHALLENGE TO CHRISTIANS

(Continued from page 8)

market but according to the respective social functions which each performs . . . a true social order demands that the various members of a society be united together by some strong bond. This unifying force is present not only in the producing of goods or the rendering of services—in which the employers and employees of an identical Industry or Profession collaborate jointly—but also in that common good, to achieve which all Industries and Professions together ought, each to the best of its ability, to cooperate amicably."

Collectivism, then, is not the answer. But in their polemics against collectivism Christians will be well advised to distinguish carefully between collectivism on the one hand and legitimate social experimentation on the other. The fact that they have not always made this distinction too carefully has served only to tighten the grip of secularism upon the reins of economic life; for nothing can so discredit religion and its pertinence to economic life as the blind and uncritical opposition of Christians to necessary economic changes. Only very recently we were warned again of this danger by a man who is recognized internationally as one of the most effective living analysts and critics of the evils of secularism, Mr. Christopher Dawson. His words, which are filled with discernment and vision, can stand as a challenge to the intelligence and the prudence of those who are hoping and praying for the speedy renewal of the Christian spirit in economic and political affairs: ". . . I do not believe that the obvious negative policy of opposition to the steadily increasing socialization or scientific collectivism by the assertion of the old principles of individualistic freedom is the right policy, for in this way Christians may be identifying themselves with a lost cause and in some degree involving themselves in a defense of the vested interests in the past. What we have to do is to assert the principle of spiritual freedom on the highest level in the sphere of science and education and social planning. If it is possible to convince the coming generation of planners and teachers and scientific specialists that spiritual freedom is something that must be preserved at all costs at every stage of social planning and under every system of scientific organization or collective control, then the introduction of a totalitarian order would be rendered difficult if not impossible." Dawson is asking us to approach the problem maturely and with confidence in the power of our own ideals and principles rather than to adopt the easy, but utterly futile and disastrous, policy of sniping criticism and negative opposition.

III.

THE Christian who is faced with the emptiness of secularism and with the wreckage which it has left in its wake is optimistic by the very nature of his Faith. And, happily, the signs are multiplying that his optimism is warranted. We can only hope, of course, that Professor Arnold Toynbee, the distinguished British historian, was correct when he stated recently at a press conference in New York City that "most advances in religion have come in times of great national distress" and when he went on to say that "there is unquestionably a revival of religion today." Only God can discern the nature and the depth of this supposed revival, and only God can insure its growth and its continuance. Be that as it may, however, there are

FAMILY CATHOLIC ACTION

The latest publication of The Family Life Bureau, *Family Catholic Action*, is ready for distribution for use of pastors, parish and inter-parochial groups in observance of National Family Week, May 4-11.

Comprising 48 pages and cover, the booklet contains seven addresses given at the Family Life Conference held in Chicago, March 10-12, 1947.

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numerous indications that American Catholics, along with their Protestant and Jewish neighbors, have begun to sense the falsity of secularism (if only by tasting of its bitter fruits) and that they have begun to respond to the challenge to apply their religious principles to economic and social life. Perhaps the most recent of these indications was the national "Conference on the Church and Economic Life," which brought together approximately 500 Protestant leaders, under the auspices of the Federal Council of Churches of Christ in America, to "address themselves to the proclamation of Christian standards for economic relationships." "While the fundamental perspectives of the Gospel remain the same from age to age," the Conference concluded, "they must be brought to bear afresh on each new development in the changing social scene. But the Christian is confident that these perspectives, when accepted, can provide essential guidance for the life of each successive generation. . . . The church must reaffirm the supremacy of the law of love, under which all human devices must be judged. Times without number it has warned the mighty and the proud, the classes and the nations, that lives and social orders which are established on any other foundation are destined to perish now and forever."

The delegates to this conference would be the first to admit that the task of spelling out these general principles into concrete applications to specific economic problems has only been started. But at least it has been started. With the help of God's grace the United States can lead the way—indeed, it seems to be called by Providence to do

so—in "restoring all things in Christ." Our national response to this compelling challenge will be in direct proportion to the number of those who will at least take the first step forward by confessing openly and with deep humility, in the words of Pope Pius XI, that "no genuine cure can be furnished . . . unless men return openly and sincerely to the teaching of the Gospel, to the teachings of Him Who alone has the words of everlasting life, words which will never pass away even if Heaven and earth will pass away."

QUESTIONS

1. What is meant by the statement that Catholic Action is a social as well as an individual apostolate? Are there any references in the social encyclicals to this twofold character of Catholic Action?
2. What is the basis of Pope Pius XI's indictment of "the whole scheme of social and economic life"?
3. What errors have followed from our failure to give sufficient attention to the social nature of work and the social nature of property?
4. What is the difference between Socialism as condemned by the Church and the current programs of nationalization in England and some of the other countries of Europe?
5. What is the essence of Pope Pius XI's alternative to Individualism on the one hand and Socialism on the other?

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CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

April, 1947

- 6-8—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—19th annual meeting, Boston, Mass.
- 7-11—GREGORIAN INSTITUTE, Buffalo, N. Y.
- 8-10—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—Annual meeting, Boston, Mass.
- 12-13—ANNUAL MEETING OF THE NATIONAL COUNCIL OF CATHOLIC MEN, Washington, D. C.
- 14-16—N.C.C.W. BOARD OF DIRECTORS, Washington, D. C.
- 15-16—ADMINISTRATIVE BOARD OF N.C.W.C.—Spring meeting, Washington, D. C.
- 18-20—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—4th national congress, Toledo, Ohio.
- 23—CONSECRATION OF THE MOST REV. J. CARROLL McCORMICK, Titular Bishop of Ruspae and Auxiliary Bishop to His Eminence Cardinal Dougherty, Philadelphia, Pa.
- 23—CONSECRATION OF THE MOST REV. MARK K. CARROLL as Bishop of Wichita, St. Louis, Mo.
- 28-29—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional meeting, Rochester, N. Y.
- 30—CONSECRATION OF THE MOST REV. THOMAS J. McDONOUGH as Auxiliary Bishop of St. Augustine, St. Augustine, Fla.

May, 1947

- 6—ENTHRONEMENT OF THE MOST REV. MARK K. CARROLL as Bishop of Wichita.
- 6-8—WISCONSIN COUNCIL OF CATHOLIC WOMEN—32nd annual conference, Wausau, Wis.
- 10—MARY'S DAY, dedicated to Mary Mother of Mankind, celebrated in 150 dioceses throughout the world.
- 19-21—YOUTH DEPARTMENT, N.C.W.C.—National Conference on Catholic Youth Work, Cleveland, Ohio.
- 22-24—CATHOLIC PRESS ASSOCIATION—Twelfth Annual National Convention, St. Paul, Minn.
- 25—NATIONAL CATHOLIC TRIBUTE TO THE WAR DEAD—Tomb of the Unknown Soldier, Arlington National Cemetery.

Among others. It presented the petitions for peace from the Catholic women of the world to the Geneva Arms Limitation Conference in 1932." Miss Schaefer further pointed out that the memorandum of the I.U.C.W.L. on the Status of Women presented to the League of Nations in 1935, is generally in accord with the goals expressed to date by the UN Commission, particularly with relation to the status of women in the political and civil fields.

The hearing of representatives of international women's organizations by the Commission was occasioned by the passage of a motion backed by the delegates of Soviet Russia and Byelorussia to permit a hearing of the Women's International Democratic Federation, which organization has applied for a special consultative status with the UN Economic and Social Council. At the instance of the delegate from the United States, Judge Dorothy Kenyon, it was agreed that all international organizations of women be granted a similar privilege to speak before the Commission. After hearing the various representatives and over strong objection by the Soviet Union and Byelorussian delegates, who wished immediate favorable action re-

garding the Women's International Democratic Federation, the Commission abided by its previous decision to forward all applications for consultative status to the Economic and Social Council's special committee on arrangements for consultative status.

C.D.A. ACTIVITIES

Through the efforts of the Catholic Daughters of America, a bill to make Good Friday a legal holiday has been introduced into Congress by Representative Lansdale Sasscer, of Maryland.

A resolution adopted at the national convention of the C.D.A., calling for financial support in the rebuilding of the Convent of the Good Shepherd, in Manila, in response to the request of His Excellency, the Most Rev. Richard J. Cushing, Archbishop of Boston, has been translated into action by gifts of \$11,000 sent to the Sisters by the Catholic Daughters of America.

The Convert League, in cooperation with Rt. Rev. John K. Cartwright, chaplain of the Washington, D. C., group, has launched a new phase of the "Share the Faith" program by starting a First Friday Holy Hour for Conversions.

NATIONAL COUNCIL OF CATHOLIC MEN—(Continued from page 14)

Now. My daughter (25 years of age and married) has also united with the Catholic Church. It is through my daughter that a girl in Oklahoma City at one time was contemplating on joining the Jehovah Witnesses but has now been baptized into the Catholic Faith. The reason I mention these facts to you is to let you know your works are taking root out in rural areas that you would know nothing about if I didn't tell you. My daughter was a Baptist until I converted her to the Catholic Faith.

"I was so prejudiced at one time that I would not have listened to Monsignor Sheen had I known he was a Catholic. I had just gotten a radio and tuned him in by accident. He was preaching such a good sermon that I listened through to the end. Was I surprised when I learned he was a priest! I had been brought up to believe a priest didn't preach the Bible, and he was preaching so much Bible that I decided to listen to him the next Sunday to see if he preached differently from the Bible I was brought up to read. . . . Just to make it short, Monsignor Sheen was so interesting to listen to that I kept tuning him in, and became interested in what the Catholic Church really taught. I was by then beginning to realize that I had been misinformed on so many things about the Catholic Church that I sat down and wrote you a letter and told you of my hatred for the Catholic Church at one time, but that I was becoming interested in the Catholic Church. You sent me by return mail a book by Stoddard, and the Faith of Our Fathers. I studied them and was convinced that the Catholic Church was what I had been searching for all the time. You then made it possible for me to take a correspondence course through Kenrick Seminary. This seminary wrote our local priest that I had enough instructions to be baptized into the Church. . . .

"Being a convert to the Catholic Faith is not as easy as though you had been brought up in that Faith. . . ."

In his letter granting permission to quote him, our correspondent wrote:

"I cannot praise the National Council of Catholic Men too highly, for it was through them that I was led to accept Christ's True Church. I know from experience that they would reach some *prejudiced Protestants* that the Catholic Church in the community would never contact because they would not let it. May God reward you for your good works."

Can our readers blame us for being proud and happy because one of our "children" was the means of bringing another soul into the fold?



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Bishops Discuss the Family

REV. EDGAR SCHMIEDELER, O.S.B.

A PARTICULARLY striking feature of the Family Convention at Chicago, just held on March 10-12, was the participation in various sessions by members of the hierarchy. His Eminence, Cardinal Stritch, spoke at the opening Mass at Holy Name Cathedral and at one of the general sessions. The Episcopal Moderator of the Family Life Bureau, His Excellency, Bishop Peter W. Bartholome, preached at the concluding service at the Cathedral. The Most Rev. John F. Noll, Bishop of Fort Wayne, gave an address at the session on "World Security and the Family" and the Most Rev. Francis J. Haas spoke at one of the general sessions. To recall a few of the highlights in the messages of these speakers is to show at least the broad outline of the elaborate program at Chicago, which was based on the general theme "The Church, the Support of the Family."

In his sermon at the Pontifical Mass, Cardinal Stritch pointed to the fundamental principles laid down in the encyclical on *Christian Marriage*. "Matrimony," he said, "is a divine institution, and no human power can change the fundamental, divine constitution of the family." He then went on to say that the family is "the prime educational institute" and that "unless high ideals of social conduct obtain in the family, there will be corruption rampant in society."

Referring to some of the vagaries of the day that impinge upon the family, Cardinal Stritch commented: "Now, in zeal for the betterment of human society, some have lost the moorings of right principles and are advocating measures and practices which deform and do not reform human society. Who dare say," he asked, "that even the defectives are not born to enrich human society? Why should God's plan be frustrated because of economic evils which man's plan has brought among us?"

The great work of parents is, as the Cardinal expressed it, that of providing priests and nuns and saints for the Church. The duty of the Christian family, he noted, is to propagate the Church, and the sanctification of the home is reflected in the life of the Church.

The Most Reverend Francis J. Haas discussed the topic, "Social Order and the Family." Pointedly he stated that the cause of divorce is divorce. Replying to his own question, "Why are we having so many divorces?" His Excellency said: "Because

the first divorce was allowed. In other words, there is no stopping divorce and remarriage, once it is permitted. The only effective cure is that there be no divorce and remarriage at all. This is the commandment of God, as well as the position of every observer courageous enough to reason from evidence to conclusion."

Speaking of communism, Bishop Haas suggested that Catholics combat it by working through their organization with fellow employers and fellow trade unionists . . . "not," he added, "with the negative aim of combating communism but rather for the positive purpose of establishing the Encyclical program with its high promise of bread and liberty."

Speaking on the relation of man to the social order, His Excellency declared that a right purpose towards it and the proper discipline of conscience to act accordingly can be developed only in the home from infancy, and in a home that teaches by observing God's commandments of honesty and sensitive regard for others.

Bishop Noll spoke on the influence of indecent literature on the family. His Excellency's talk was very forthright. He spoke of both gains and losses in the fight that has been waged in the past years against evil literature, particularly under the auspices of the National Organization for Decent Literature. He declared: "While the magazine is far less putrid than it was a few years ago, the book, with which the N.O.D.L. does not deal, is becoming worse from year to year. Most 'best sellers' offend most against morals, and they become 'best sellers' not on their merits, but through the new method of distribution. For instance, the Doran Literary Guild has 2,000,000 people committed to purchase four or five books a year; and the Book-of-the-Month Club has 900,000. Whatever books they distribute to three millions naturally become 'best sellers'. . . . Personally, I believe that the most violent attack on the very foundation of the Christian home is that made not only by such books and periodicals as I have described, but by at least one serial story appearing in what were, until recent years, regarded as the most respectable family magazines, such as *Ladies' Home Journal*, *Good Housekeeping*, *Cosmopolitan*, *Collier's*, *McCall's*, and *Parent's Magazine*.

"Our country," concluded the Bishop, "has lost its Christian character and is, in many respects, more pagan than paganism of antiquity. For instance, Plato taught that no book should be allowed to circulate until it had the approval of prudent men. The government of ancient Greece ordered the book of Epicures to be burned. The Athenians burned a book dealing with atheism written by Pythagoras. Today books of this char-

cter, and circular letters advertising the same, are carried through the mails with assistance of a subsidy from our government."

The Moderator of the Family Life Bureau, Bishop Bartholome, pointed out in his sermon at the Holy Hour in Holy Name Cathedral that concluded the convention that "it is the experience of history that human relationships, inspired and regulated merely by the light of reason and the natural law, have a tendency to deteriorate and to fail in the achievement of the purposes for which these relationships were established."

Referring to the renewal of the marriage promise that was taking place in a great number of churches throughout the land that evening, Bishop Bartholome concluded: "May this renewal and rededication throughout the churches of America shock the unthinking into deep reflection. May it stem the tide of godless, materialistic animalism that is so rapidly poisoning and wrecking the human family. May it urge legislators to revise the iniquitous laws of marriage in conformity with the laws of God. May it silence sophisticated leaders of church and state, who, pleasantly and with a learned air, propounded unnatural, biological, pseudo-scientific remedies for family welfare. May this rededication direct God's protective eye on the homes of America, so that He shall be able to look, as once he did to Bethlehem, for sons and daughters who shall do His will and bring peace to earth and eternal citizenship in heaven."

THE UNITED NATIONS AND EMPLOYMENT

(Continued from page 5)

which is made up of not only governments but labor and employers. But it is prevailingly true of the commissions and agencies of the UN. They are exclusively governmental organizations.

This defect is remedial, in part, by the Social and Economic Council's plan to consult with private and voluntary organizations. These will serve only in an advisory capacity but that is much better than nothing at all and should be seized on. The same advisory relationship, or better, should be set up in such specialized agencies of the UN as the proposed International Trade Organization and the Food and Agriculture Organization. The voluntary organizations should be brought in on everything. Governments alone should not decide and administer the whole program of the fate of the human race.

Special regional organizations are allowable within the United Nations. An Inter-American organization was blueprinted before the UN was even established. That organization should be established soon for many reasons and among them to help American and Inter-American prosperity, and to help world prosperity by doing so.

MONTH BY MONTH WITH THE N.C.W.C.

(Continued from page 11)

In recent years he has served as Vice-Officialis, Vice-Chancellor and Chancellor of the Diocese. In 1945, on the appointment of Most Rev. Joseph P. Hurley, Bishop of St. Augustine, as Regent *ad interim* to the Apostolic Nunciature in Belgrade, Yugoslavia, by Pope Pius XII, Bishop-elect McDonough became Administrator *pro tem* of the Diocese of St. Augustine.

Sincere congratulations are extended to His Excellency in his new responsibility. On March 18, death claimed Most Rev. Thomas H. McLaughlin, first Bishop of the Paterson Diocese and president of Seton Hall College from 1922 to 1933. Most of his life had been spent as a teacher of classical, philosophical and theological subjects at Seton Hall College, South Orange, N. J., and at Immaculate Conception Seminary, after being appointed president of Seton Hall and rector of the seminary. Bishop McLaughlin became a member of the American Hierarchy in 1935 as Auxiliary to Bishop (now Archbishop) Thomas J. Walsh of Newark, and when Pope Pius XI erected the Diocese of Paterson in 1937 out of three counties of the Newark Diocese he was transferred to the new See.

May his soul rest in peace.

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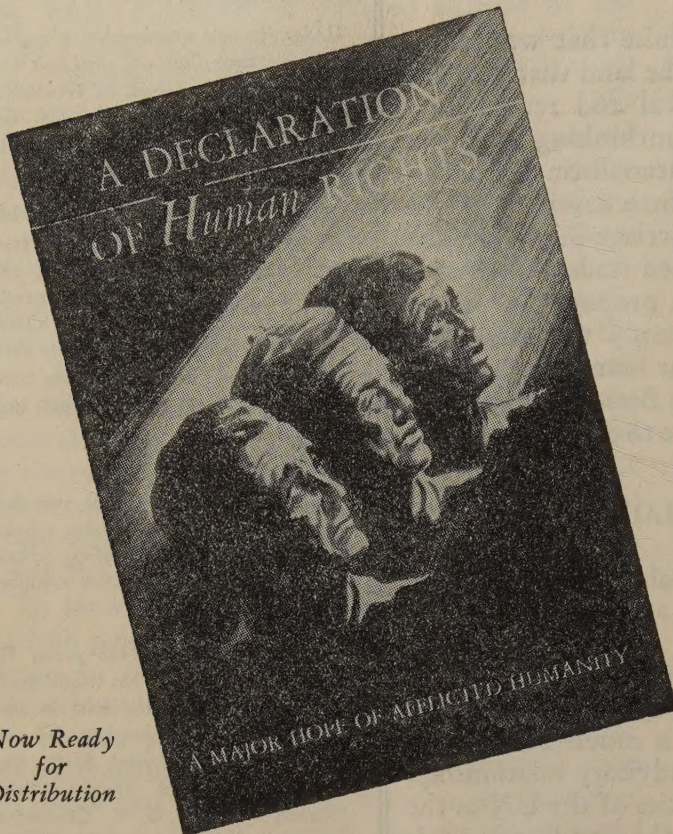
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